2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

Very few of them were fortunate enough to have oil on their lands. They either farm their fields or cash rent them. Judging from the state of repair of the houses, those that farm their own fields are more prosperous than those who rent them out. . . . The majority probably rent their fields and subsist on the small cash return, aided by the produce from their gardens, old age pensions, and other occasional sources of income.[1]

I have never seen a farming enterprise among the Cherokee-Delawares which could be considered a successful commercial venture. Some subsistence farming continues, but a large proportion of the adult males work in the various industries of the county, such as the Dewey Portland Cement Company, or the Phillips Petroleum Company. The older Delawares, who have remained in the area, appear to have done so mainly because they possessed no special training which would allow them to rise on the economic ladder or to leave for higher paid employment elsewhere. The older generation also seems to have had no culturally inspired incentives to acquire special skills.

There was considerable hunting in the early days in Oklahoma. Game was still fairly plentiful, and until about 1870 the Delawares had to hunt because their gardens yielded only a precarious livelihood. The chief object of the hunt was traditionally deer, and informants (J.T., O.A.) said that this was true in Oklahoma. They also ventured out onto the plains in quest of the bison. The Anadarko band, because of their location and probably because of their proximity to Plains tribes, made considerably more use of the bison. Besides these animals, prairie chickens, of which there were immense quantities in the early days, wild turkeys, quail, fish, beaver, and raccoon were utilized. In the Caney Valley the hunting was done on horseback, by individuals or at most by small groups. Communal bison hunts occasionally took place on the plains. These included women to do the butchering. Autumn was preferred for communal hunts since the cooler weather allowed the hunters to bring back fresh instead of jerked meat. Preparation, preservation, and storage of food followed the traditional patterns well into this century. Little or no food is dried or jerked by the Cherokee-Delawares at present; most food comes out of the can and is prepared in the Anglo-American tradition.

By the time the Delawares had migrated to Oklahoma the log house (about thirteen by twenty feet) had become the ordinary dwelling. A smaller log house was erected nearby and served as a cookhouse. The bark and sapling wigwam persisted as an auxiliary dwelling until this century, as old informants remember the details of these structures (O.A., M.B.). Small cookstoves were in general use by the time the Delawares appeared in Oklahoma, and the other furnishings were primarily of American origin and design. Gradually the early log buildings were replaced by small clapboard dwellings. Houses today are usually in poor repair and are overcrowded and small; they are comparable to those of the poorer whites of the area. No pottery was manufactured in

[1] Kinietz, 1946, p. 13.

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

square just east of the Big House (pl. VII), an area where no one is allowed to pitch a tent. 796x

Other officers selected for the meeting are a speaker (usually at the time of the writer's visit, Chief Charley Elkhair), two singers, called *Talé'gunük*, "Cranes," whose duty it is to beat the dry deerskin drum and sing the necessary songs, and a chief hunter who is supposed to provide venison for the feast. [533]

PREPARATIONS

Arrived at the Big House, the attendants begin at once to prepare the building for use after its year of idleness. 346 796x The first act of the men is to make mortar of mud, in the old style, and stop the cracks between the logs of the house. Then they cut two forked saplings, and 354 set them in the ground about ten feet 796x apart, some distance in front of the Big House (see pl. VII); upon these is laid a pole, running east and west, to support the twenty-gallon kettle used in preparing 372 hominy for the feast. After this they 796x

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

"This, behold, is my dream,
and I can thus explain it and sing it in every way just as I saw it."[1] 539
And now, it was said, first of all there must be a house built. And 773
also to be planned how that house should look both as to its inside 346
dimensions and height. And also, it was said what would be the size of the door here to be at the direction of the setting sun[2] and at the direction of the sunrise. And there will be jointed sections of the logs, and three posts used at the sides. And two will be on each side of the door reaching to the height of the top of the roof. And in the middle shall be the big post. And it shall be as high as the height of the house. And all posts shall be notched on top. And these at the side where the logs join shall stand as stud-posts facing each other, there held together at the top using short cross-ties.[3] And there shall be on top a larger timber cross-piece. And the ridge rafters in two pieces in the center where they join shall be more than a person's height, there from the beginning of the roof-pitch. And shall be made of various woods. And also the rafters and flat boards shall be used with the bark on, likewise in the roofing.

[1] The Big House, as we learn here, was conceived in a dream-vision revealed to certain persons by the Great Spirit. The recitation of experiences, obtained while in a dream state or in a disturbed emotional condition, has ever continued to form the key note of the ceremony so founded.
[2] The present Big House on Little Caney River, Oklahoma, is set north and south, evidently so placed by mistake, due to the position of the river.
[3] The notched binders fitted into notches of the posts to lock them.

And at both sides where sets the center post, there also shall be built 354
the fires. Right there opposite and above them, an uncovered place shall be left in the roof. And that will be to force out the smoke. And on all the posts at about a person's height there shall be carved the mask-image face,[1] and also half the face painted red and the other side blackened.

And around the sides where the people sit, there shall be put dried 538
grass. And three men and three women chosen, one shall be of the 773
Pɔ̃le'' group, and of the Pukowa'ŋgo, and of the Tu'k"si t. Their 756
service shall be to labor as long as the Gamwing, it was said, ten and two days[2] praying. All this time they furnish sufficient well-dried wood. It shall be, for those women, obligatory that they grind up corn and cook meat. And the Attendants all together feed in the house. And they pay them one shoulder-length[3] of wampum every time they furnish food. And it is the rule that the people shall use wampum when purchasing food from the Attendants. There everyone who recites visions in the House will eat there with his family three times each day.

[1] These are the sculptured personifications of the spirit-forces.
[2] For the discussion of this archaic style of enumeration in the ceremony see page 62.
[3] Measured from the shoulder point to the tip of finger of the extended arm.

11:Newcomb E-5 (1952)1956 NM7 Delaware NM7

My purposes in this article are to describe a fairly typical peyote meeting of the Delawares which I attended in the summer of 1952, and to discuss the changes which have occurred in this cult since 1930 when Petrullo made his study of Delaware peyotism (Petrullo, 1934).

THE BIG MOON PEYOTE CEREMONY

The Big Moon ceremonies of the Delawares are normally held in canvas covered tepees, generally in the cooler months of the year, but occasionally in hot weather. The reason for their seasonal nature is said to be in the interests of comfort; a tepee with a fire burning in it on a hot Oklahoma night is almost unbearable. Big Moon ceremonies are held on Saturday nights and last until Sunday noon. The peyote meeting I am about to describe was held on the farm of a Delaware, about ten miles east of the small town of Dewey, Washington County, Oklahoma. A tepee, about twenty feet in diameter, had been erected a few steps from the back door of the farm house. A bale of hay had been scattered about near the inside walls of the tepee; tarpaulins and quilts had then been spread over the hay, upon which the participants were to sit. In the center of the tepee was an oval depression, or fireplace, excavated to a depth of about six inches (Fig. 1). Extending from the fireplace were twelve lines or rays, made by scoring the hard ground to a depth of about half an inch. Within the fireplace, also scored in the earth, was a cross and at the intersection of its arms a heart-shaped figure. The fire, which was built over this heart, was made of twelve sticks interlaced in a V-shaped pattern with the open end towards the tepee entrance.

Just east of the fire, and lying along the long axis of the cross, was a stick of soft wood. One end was kept smoldering during the ceremony and was used to light corn husk-Bull Durham cigarettes. At the east end of the fireplace was a raised circular mound of hard packed earth. On the center of this mound, symbolic of the Sun, another heart had been scratched. On the opposite, or west side of the fireplace was the altar. This was an oblong, slightly raised, earthen area, on which was placed the ritual paraphernalia. In its center on a beaded cloth was a large, green peyote, or "Father Peyote." Just behind it a feathered and beaded peyote staff had been thrust into the ground. On the altar to the south of these objects was a glass bowl of green peyote, a kettle of peyote tea, and a leather bag of dried peyote buttons. To the north of "Father Peyote" on the altar was the drum used to accompany the singers (an old fashioned cast iron kettle, partly water-filled, and covered with a tightly drawn, wet, buckskin cover), and a bunch of sage